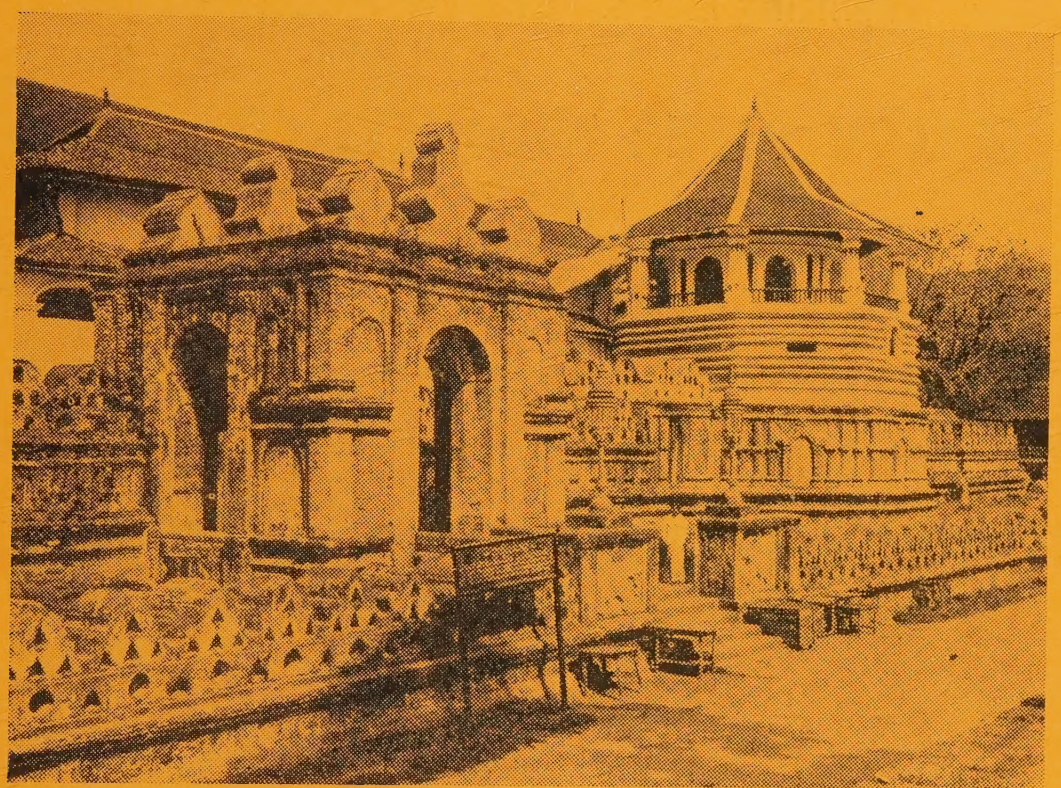
THE BUDDHIST



AUGUST, 1957

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THE BUDDHIST

(*Organ of the Colombo Young Men's Buddhist Association*)

"Sīla Paññānato Jayam"

Editor: G. P. MALALASEKERA, D.LITT., PH.D.; M.A. Assistant Editor: W. SADDHAMANGALA KARUNARATNE, M.A.

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THE TEMPLE OF THE TOOTH

THE HISTORIC SHRINE CONNECTED WITH THE ANNUAL KANDY PERAHERA IN AUGUST

TRADITION ascribes the construction of the Lankatilaka Temple to Bhuvanekabahu IV who reigned at Gampola. This tradition is corroborated by the long inscription which is engraved in Sinhalese and Tamil near the north-eastern corner of the temple. The interior plan of this temple is much the same as in the Polonnaruwa temples. One minor difference is that there are two antechambers to the shrine, instead of one. It will be seen, however, that the inner shell of the temple has been enclosed by an outer shell which is square in plan instead of oblong. The inner temple is a Buddhist Shrine or *vihāra*; the surrounding corridor is a temple of the gods, or *dēvāle*. In the *dēvāle*, we have a new feature which has intruded itself, apparently since the Polonnaruva period. As late as the 12th Century there is no evidence that the gods had any special place of worship provided for them inside Buddhist monasteries.

The purpose of the various buildings attached to Buddhist monasteries is not always known, yet if we take an important group of Buddhist shrines, such as the Quadrangle or the *Daladā Māligāva* at Polonnaruva, we can say with certainty that it did not include any temple of the gods, though the proximity of a Siva Temple in Pandyan style, that is of the thirteenth century, seems to foreshadow the Hindu invasion of the Buddhist monastery. This process of peaceful penetration has caused the temple of the gods to be a permanent feature of a Buddhist *vihāra*, in modern times. Though standing in the monastery grounds, sometimes attached to the Buddhist shrine, the *dēvāle* is not administered by the monks. The key and the worship is in the hands of a Kapurala, who is a layman.

The Temple of the Tooth in Kandy which is known as the *Daladā Māligāva*, was built by Vimaladharmasurya of the seventeeth century, and the Mahavaṃsa states that it was in ruin during the time of his son, Sri Vira Parakrama Narendra Siṃha, who rebuilt it to two storeys, instead of the former three.

In the courtyard of the temple stands a house where the ritual is conducted. That is the *Māligāva* proper, the main shrine. Like the temples mentioned earlier the shrine is built on an oblong platform faced with stone. The mouldings have developed out of earlier types. The first floor excluding the verandahs, exactly covers the ground floor, contrary to the usual practice of making each floor smaller than the one beneath it. With the verandahs it is wider, and so to lighten it, the walls are made of wood with a coating of plaster about an inch thick.

The ground floor has two rooms. The first one is called the *dig-gē* or the "long-house" a term applied in devales to the long hall in front of the shrine where the tom-toms are beaten. Through the *dig-gē* the priests and worshippers enter and go upstairs. The worshippers go out by the staircase outside the north-wall. The east-room of the ground floor is always kept closed. It is called the *mahā aramudala* or great treasure-room.

The upper floor has three rooms. First, the *haňdun kŭdama*, or sandal-wood-shed. Into this room the worshippers emerge from below, and pass into a small antechamber, also called the perfumed-shed. This term may represent the word *gandhakuti*; or perfumed chamber of the Buddha mentioned in the Pali writings.

The east-room is the sanctum which they call the *ätul-māligāva*. There the Tooth of the Buddha is kept, enclosed on three sides by gilt iron-bars fixed into the back wall. The caskets that cover the Tooth are set on a low throne of gold. The whole is covered by a case shaped like a truncated pyramid. The casket which is taken in the Perahera is kept inside the cage under a glass case. There is also a casket presented by the Government of India along with the relics from the Dharmarajika Stupa in Taxila.

The narrow passage outside the first antechamber on the right is called *kavikāra-maduva* or "singer's shed." On the left of this antechamber is the exit, *piṭadora*. On the right of the second antechamber and the sanctuary are two rooms called *kattiyanabarānde* or "pingo-placing verandah," we can call them outer and inner pantries, because it is here that all the food for offerings is brought. In the inner pantry are kept the gold bowls used in the service. The cord by which the bell in the courtyard is rung is passed through the wall of the outer pantry. The two rooms on the other side are the *gepalun-barānda* or Store-keepers' verandah. Here are kept the musical instruments used by the singers.

The Temple of the Tooth is the foremost living shrine of the Buddhists and the ritual connected with it has been drawn up in the time of Parakrama Bahu IV. The ritual is recorded at the end of the Daladā-sirita. The Mahāvamsa says that the Tooth of Mahakassapa, one of the chief disciples of the Buddha, was discovered by Parakrama Bahu II. The ritual connected with this too is laid down in the Daladāsirita. An important clause is that none coming to the *Daladā Māligāva* for sanctuary should be molested.

[From "The Temple of the Tooth in Kandy," by A. M. Hocart. — *Courtesy Archaeological Commissioner.*]

A painting from the old Daladā Māligāva, Kandy.

A carving from the old Daladā Māligāva, Kandy.

COVER PHOTOGRAPH

DALADĀ MALIGĀVA, KANDY,

known as the

TEMPLE OF THE TOOTH

Blocks—Courtesy Times

RELIGIOUS TIES BETWEEN CEYLON AND BURMA

By Dr. S. PARANAVITANA,
Professor of Archaeology, University of Ceylon.

THE Burmese believe that Suvannadīpa, the land to which the arahants Soṇa and Uttara went to preach the *dhamma* in the reign of Asoka, at the same time as Mahinda arrived in Ceylon, is a part of their country. The Burmese also claim Buddhaghosa, the great commentator of Theravāda Buddhism, as a native of their country, though according to the Sinhalese chronicles he was born in a place near the Mahabodhi at Bodh Gaya. After his literary labours at Anurādhapura, Buddhaghosa, according to Burmese tradition, returned to Thaton in Burma bringing with him the sacred scriptures of the Mahāvihāra. These Burmese claims are generally regarded with scepticism by sober historians.

The earliest authenticated contact between Burma and Ceylon refers to the eleventh century when the history of Burma begins to be less conjectural with the accession of Anawrahta (Anuruddha) to the throne of Pagan in 1044. Ceylon at that time was dominated by the Cholas of South India and the great Vijayabāhu in his heroic attempts to restore Sinhalese sovereignty and the Buddhist religion appealed to his co-religionists in Burma for help. The Sinhalese chronicle refers to this intercourse between Ceylon and Burma in the following words : " The king sent to the king in the Rāmañña country numbers of people and much costly treasure. Then arrived in the harbour many ships laden with various stuffs, camphor, sandalwood and other goods. By all kinds of valuable gifts he inclined the soldiers to him and with large forces at his command, he took up his abode at Tambalagāma." (*Cūlavamsa*, chap. 58, vv. 8-10). After Vijayabāhu had succeeded in repelling the Cholas and making himself the master of the whole Island he directed his attention to the affairs of the Buddhist religion, But, in the words of the chronicler, " the number of bhikkhus was not sufficient to make the chapter full for the holding of the ceremony of admission into the Order and other acts." Vijayabāhu, in this predicament, " sent to his friend, the Prince Anuruddha of the Rāmañña country messengers with gifts and had fetched thence bhikkhus who had thoroughly studied the three *piṭakas* who were a fount of moral discipline and other virtues and acknowledged as *theras*. After distinguishing them by costly gifts, the King had the ceremonies of world-renounciation and of admission into the Order repeatedly performed by them and the three *piṭakas* together with the commentary frequently recited and saw to it that the Order of the Victor which had declined in Lankā again shone brightly." (*Cūlavamsa*, chap. 60, vv. 4-8.)

The friendly relations which existed between Burma and Ceylon in the reign of Vijayabāhu were disturbed in the time of Parakramabāhu I (1153-1186) when Burma was ruled by Alaungsithu (1112-1167). The cause of the rupture appears to have arisen in the course of commercial dealings between the two countries. The circumstances which led to hostilities between the countries and an account of Parakramabāhu's expedition to Burma are given in Chapter 76 of the *Mahavamsa*, according to which the Sinhalese invaders of Burma are said to have marched to the very capital of that country and slain its ruler. The Burmese historical records, however, are silent on this episode. Friendly relations, however, were restored between the two countries mainly through the intervention of the *sangha*. And it is said of Parakramabāhu's successor Vijayabāhu II, " He himself composed in the Magadha language a most excellent letter, sent it to the monarch living in Arimaddana, concluded with the beloved (prince) a friendly treaty as aforetime his great grandfather, Vijayabāhu and being highly famed, to increase the joy of the bhikkhus in the land of Lankā and Arimaddana, he made the Order of the Buddha lustrous." (*Cūlavamsa*, chap. 80, vv. 6-9). A message couched in elegant Pali stanzas, sent to Arimaddana (Pagan) from Ceylon and known as the *Mānāvulu Sandesa* is still extant in Ceylon. Mānāvulu or Mahānāgakula is the Rambhā Vihara on the banks of the Valave Ganga to the north-west of Ambalantota.

In 1167, the primate of Burma named Panthāgu being disgusted of the deceitful and violent measures by which Narathu obtained the throne left Burma and came to Ceylon. Panthāgu returned to Burma after the accession of Narapatisithu in 1173. Thereafter ensued a period of brisk religious intercourse between the two countries as an outcome of which a sect called the Sīhaḷa saṅgha was established in Burma. These events are thus summarised by Harvey :

" The reason why Panthagu, when shaking off the dust of Narathu's kingdom in 1167, had chosen Ceylon as his refuge was that religion there was once more flourishing after yet another Hindu persecution. He returned home soon after Narapatisithu's first regnal year 1173 and was treated as primate ; he was then ninety and did not live much longer.

" His successor as primate was the Talaing monk Uttarajiva, who attained fame by his pilgrimage to Ceylon in 1180, earning the title " First Pilgrim of Ceylon." Panthagu's visit shows the importance of Ceylon as a religious centre, and Uttarajiva's title suggests that this importance was new. The Island no longer had a rival in Conjeveram (p. 74) where Brahmanism had at last triumphed. Uttarajiva sailed from Bassein with many other monks, and after a comparatively short stay they returned. But one of them, Chapata, a Talaing novice, born near Nagaputaw in Bassein district, received ordination in Ceylon and stayed there ten years ; he returned to Burma in 1190 and was known as the ' Second Pilgrim of Ceylon.' He brought with him four learned foreign monks, also ordained in Ceylon ; one was Ananda, a native of Conjeveram, and another was a prince, son of the king of Cambodia. All five of them settled just north of Pagan, building at Nyaungu, the Chapata pagoda which is of Cingalese pattern. It takes five monks to form a chapter *pancavaggana* able to perform valid ordination *upasampada* and all other rites ; and that is why Chapata brought four other monks with him, as he was minded to regard the ordination

of the Burmese clergy as invalid, saying it was not in accordance with canon law, *Vinaya*. He and his companions refused to perform the duties of the Order with the Burmese clergy, and in 1192 set up a schism or rather three schisms, for they disagreed among themselves as to the precise nature of holiness, and one of them even had to be expelled for losing his heart to a dancing girl. The original Burmese clergy, who derived their succession from Shin Arahan and Thaton, were called the Former Order ; others who derived from the newcomers and Ceylon, were called the Latter Order.

" Narapatisithu was impressed by the foreign lore of these monks who had gone all the way to study in Ceylon, and he encouraged their ordinations. The mission of the two Talaings, Uttarajiva and Chapata, is of great importance, for whether the Burmese doubted the validity of their own orders or not, they took to meeting the new movement on its own ground and sent clergy to Ceylon for ordination by the monks at the Mahavihara (p. 119) ; and such intercourse led to the establishment of Ceylon as the chief foreign influence on Burmese religion. Thaton Buddhism, probably from Conjeveram, had been just one and a third centuries in Upper Burma when in 1192 Ceylon Buddhism was introduced and finally predominated to such an extent as to obliterate even the memory of Conjeveram.

" It is not stated in what ships the intercourse took place, but there was an appreciable volume of seaborne trade all round the southern coast of Asia from China to Egypt and Madagascar. Most of it was in the hands of Arab ship-masters, but Chinese junks predominated east of Malaya and still went as far west as Ceylon."

In the middle of the fourteenth century a great master of religious lore, named Udumbara Mahasami (probably a member of the Vanavasa fraternity which had its headquarters at Dimbulāgala) went to Burma from Ceylon and played an important part in the ecclesiastical history not only of that country, but also of Siam.

In the reign of Dhammazedi of Pegu (1472-92), Ceylon once again influenced the course of the religiuos history of Burma. " His greatest work was the religious revival started by his mission of twenty-two monks to Ceylon in 1475. They suffered several shipwrecks and some of them died as cast-aways in their wanderings on the Madras coast where they reached Negapatam. To the Tooth, the Footprint, and the Holy Trees, they presented a stone alms-bowl studded with sapphire, and reliquaries of gold and crystal ; to the Cingalese monks, cloths, and betel-boxes of speckled lacquer made in Chiengmai and to the king of Ceylon rubies, sapphires, Chinese silks, fine mats, and a letter on gold leaf. Their object was to secure valid orders from the clergy of the ancient Mahāvihāra, the great monastery of Ceylon which, founded in 251 B.C., still exists. On their return they proceeded to transmit these orders to the clergy throughout Lower Burma. So valid was this ordination that monks flocked to receive it from all over Burma and even from Siam ; and thus the religion in Burma, which for three centuries had been split into sects, each with its own ordination, received a measure of unity from the standard Kalyani ordination. It was and is granted at the Kalyani *therin* near Pegu, so called because the original monks were ordained on the banks of the Kalyani stream in Ceylon. Dammazedi recorded these events on ten inscribed stones, called Kalyani Inscriptions." Harvey, *History of Burma*, pp. 119, 120.

The fame of Ceylon as a religious centre continued in Burma during the time when Ceylon was suffering from internal chaos and foreign aggression after the arrival of the Portuguese. The great Burmese king, Bayinnaung (1551-81), received a stone begging bowl of supernatural origin from a potentate in Ceylon. This sacred object was enshrined in the Mahazedi at Pegu, the chief religious foundation of Bayinnaung.

" In 1555 he sent rich presents to the Tooth at Kandy in Ceylon and bought land there to keep lights continually burning at the shrine ; the craftsmen he sent beautified it, the broom made of his hair, and of his chief Queen's, swept it. In 1560 the Portuguese captured the Tooth and took it to Goa ; hearing this, Bayinnaung sent envoys on a Portuguese ship which happened to be in port, offering eight lakhs of rupees, and shiploads of rice, whenever needed, to provision Malacca, in return for the Tooth. The Portuguese Viceroy viewed the offer sympathetically ; many of his men wished to put on duty as escort for the Tooth to Pegu, and make money by exhibiting it on the way. Other Buddhist princes made offers. But the matter came to the archbishop's ears ; he went to see the viceroy ; he preached from the pulpit before the assembled court on Genesis, xiv, 21, *Da mihi animas cetera tolle tibi*. When the viceroy pointed out that his treasury was low, the archbishop accused him of being a freemason. At this terrible accusation the viceroy wavered. The matter was debated in full council. The priests said the accursed thing must be destroyed, idolatry must be blotted out ; mere soldiers said, even if the Tooth were destroyed there was nothing to prevent the Buddhists inventing a new tooth, calling it genuine, and worshipping that. But the priests were adamant. At Goa in 1561, amid solemn state, while the Burmese envoys gazed in frozen horror, the archbishop placed the Tooth in a mortar, ground it to powder, burnt it in a brazier, and cast the ashes into the river. But the Burmese envoys had scarcely reached home when the Tooth was back in Ceylon. It had slipped through the bottom of the mortar, mounted up into the sky, flown 750 miles to Kandy, and alighted on a lotus there.

" Learning from the astrologers that he was destined to wed a Ceylon princess, Bayinnaung in 1574, sent an embassy with monks to demand her. The kinglet of Colombo had no daughter but he sent the daughter of a chamberlain whom he had treated as his own. He had nothing to do with the Temple of the Tooth at Kandy, but his chamberlain showed the envoys and monks, with great mystery under cover of night, a secret shrine before which they prostrated themselves in ecstasy, for it contained a piece of stag's horn which he said was the Tooth. They took the daughter to Bassein where she was received with hands of music and a great procession, and at Pegu she was inducted as a queen. They also reported the matter of the Tooth to Bayinnaung who sent rich presents, and in return it was sent in a ship. In 1576, he went to meet it at Bassein in a great procession of magnificent canoes crowded with lords and ladies clad in court dress. He bathed ceremonially, scented himself, and bowed before the shrine. Princess waded into the river and bore it ashore at Pegu walking over

the state vestments which the lords took off and spread before them. It was encased in a golden casket studded with the gems of Dammazedi and the kings of old, and of Momeik and of Ayuthia, the vassal kings, and finally it was laid to rest in the Mahazedi pagoda at Pegu. This was the day of days in Bayinnaung's life ; his wide conquests, even the white elephants from Siam, faded into insignificance ; he said " Heaven is good to me. Anawrahahta could obtain only a replica tooth from Ceylon, Alaungsithu went to China in vain, but I, because of my piety and wisdom, I have been granted this !"

" The least he could do was to aid the Colombo kinglet against his foes, the other kinglets. He sent hundreds of his best invulnerables, Burman, Talaing, Siamese and Shan across the sea to Colombo ; there they speared cattle, ripped them open, and ate the raw flesh while the gore ran down their faces, a feat which so terrified the foemen that they submitted to Colombo.

" Hearing of the treasures which Bayinnaung had given to him of Colombo, the kinglet of Kandy sent messengers saying he had a genuine daughter and the genuine Tooth. But His Burman Majesty, seeing no reason to reopen the case, would not enter into controversy with such sceptics and dismissed them with thanks." Harvey, *History of Burma*, pp. 172-174.

In the sixteenth century when Buddhism was at a low ebb due to the hostile attitude of Rajasimha I, king Vimaladharmasuriya I, attempted to revive the *sāsana* by obtaining a chapter of monks from the district of Rakkhanga in lower Burma, now called Arakan. It is described in the *Cūlavamsa* in the following words : " As there were no bhikkhus in the Island of Lanka on whom the ceremony of admission to the Order had been performed, the King sent officials to the country of Rakkhanga, invited Nandicakka and other bhikkhus, had them brought to the Island of Lanka, made them take up their abode in the noble city of Sirivaddhana and cared for them in reverent manner. Then in the Mahāvālukagaṅgā, at the landing-place called Gaṇthamba, within a boundary drawn in the water, he had a fine building erected and thither in the year two thousand one hundred and forty after the *nirvāṇa* of the Victor, he led the bhikkhus, had the ceremony of admission to the Order performed in this Great bhikkhu community on many of the sons of good family and thus protected the Order of the Enlightened One. And he also made many sons of good birth submit themselves to the ceremony of renunciation of the world and provided them also abundantly with the four articles of use, and after he had in this and many other ways, striving after good, performed many meritorious works, he cleared himself a pathway to heaven. Later the selfsame wise King made his younger brother who had gone through the ceremony of renunciation of the world and (as member), was in the Order of the Buddha, leave the Order, entrusted him with the burden of the government and then passed away in accordance with his deeds." (Chap. 94, vv. 15-22).

In modern times the founding of the Rāmañña and the Amarapura sects in Ceylon bears ample evidence to the ties which exist between the two countries.

AS OTHERS SEE US

IMPRESSIONS ON CEYLON BY A FOREIGN TOURIST

SO, this is Ceylon ! And our impressions ? They are many and varied. The first thing that struck us were the colours, the bright skies, the colourful sarees and the lovely shades of green. While on our way to Peradeniya I looked out through the train window on hills. valleys and winding roads, with here and there a small farm tucked away under shady trees. It was the first time that I saw tropical flora and I was overwhelmed by its richness of colour. There was an air of peace over the whole ; the day was done, the night was near. Our " pied a terre " was to be the University of Ceylon at Peradeniya, where we were received with so much kindness and hospitality in one of the men's halls. And what a beautiful University it is, with its big, light, roomy buildings, in the natural setting of hills, valleys and streams. We were impressed by the bungalows of the staff. One feels they form an integral part of the whole University community.

Then came the trips, the small ones around Kandy and the big ones farther into the country. I will not lightly forget the unexpected visit to a Government Central College at Ibbagamuwa. It was past four in the afternoon. Most of the 600 children had left for home and only a small number and the 150 boarders were in. But the Principal was kind enough to show us around and tell us something about his school. We could not have come at a more appropriate moment : the school was preparing for an arts and crafts exhibition due in a few days time. Here and there groups of children were intently working on their projects. Myself a ceramist, I was greatly impressed by the artistic qualities of these children, especially in the field of painting (water colour) and claywork (modelling). There was imagination and a natural feeling for line and colour. And what nice things their woodwork department presented ? Bookcases and coffee tables, well finished. And metalwork and weaving. With just pride did the Principal show us the neatly arranged tools, all gifts of the Colombo-Plan. In another room a few girls under 12 were busy on weaving-looms. Then some were painting sarees and a larger group making lovely embroideries on bedspreads, cushion covers, tablecloths and nighties. This last group was busy in the Principal's house, under the able eyes of his wife. There was such an atmosphere of happy purpose and a real pride in an accomplished piece of work. Very modestly the Principal said : " It is good for them to use their hands after working for a long time at

academic subjects. This is a rural community, many of the children have to help their parents in the fields. But a very small part will go on to the University—so I have to prepare them for life. When the children bring their work home, the parents are proud as well. It has good influence in the villages and I have all the co-operation of the parents." We walked through the dormitories and the dining hall which were tended by the children themselves, boys and girls alike. If there are more schools like this in the rural districts, Ceylon can look confidently to the future. We also visited a small dancing and music school near Kandy and I was struck by the seriousness with which the children approached their instruction. How we enjoyed seeing these children performing for us the national dances and also playing in the orchestra consisting of sitars, violins and drums. These children were spending their whole free Saturday, from 10 until 4. Here too, we felt devotion for their work.

Then we wanted to see more of Ceylon—the old, ruined cities which make history alive ! There was Sigiriya—how impressive and how breathtaking the whole of it ! Then came Polonnaruva with magnificent Northern Temple and the beautiful Buddhas carved right out of the rock. And then Anuradhapura, the sacred city. What can one say after seeing all this ? Just be quiet and think ; what inspiration must have lived in the minds and hearts of these people to create so much under such difficult circumstances. For no matter how beautiful all these palaces and temples are from the artistic point of view—it is the people who created them. And so I come to the people of Ceylon. I think they are friendly and kind and hospitable. Their women are lovely, not only because they wear beautiful sarees, but because they are full of natural grace and charm. How goodlooking the children are and especially the babies ! No deportment lessons for young people in Ceylon, they move with ease and pride.

The other day, returning from one of our trips our car broke down on one of the deserted roads. Our Sinhalese friend who was driving, went for help some two miles from the spot. But the inhabitants of the few huts near the road came immediately, and in no time we were surrounded by men, women and children. How I regretted not being able to speak the language. To no avail did I consult my little " Learn Sinhalese in Ten Lessons " book. For this occasion I could not find the right sentence. But no words were necessary. These friendly people came with coconuts, the children went to pick some oranges for us, those who had chairs, brought them out for us and every one tried to help. For the first time did I see how hard and difficult the life of a small farmer was. I entered some of the huts. No furniture whatsoever, no beds, just a few mats and a few cooking pots. The huts were of mud with no windows. I thought of the students of agriculture at the University. What a great task lies ahead of them. How much better the life of these poor peasants will be, when one day they will be taught modern methods of farming and husbandry. For the soil is so rich and generous—it is certain to produce a rich yield, if one only makes the effort of toiling it well.

Something else struck me on our many trips. *Do Sinhalese people, who are so kind, dislike dogs ? For nowhere have I seen such miserable, wretched creatures covered with flees as in your lovely country. What is the reason for this neglect ? Why not start a campaign among school children to do something about it ?* Is it not better to put them to sleep than to let them starve to death.

Being genuinely interested in the structure of your society we had several talks with your young people. *It was then that we heard of the position of your outcastes, the Rodiyas. I never knew that segregation existed in Ceylon. Is that true ? And if it is true what are you doing about it ?*

In this year of Buddha Jayanti, when all over the world conferences are held and no effort is spared to deliver talks and read papers of highly scholarly content, how much it would have been in the spirit of Lord Buddha, to accept these people, who are your own countrymen, and treat them as equals, to which they have as human beings all the right ?

It is with great reverence, that I am thinking of the several Buddhist monasteries and pirivenas ; these places of so much devotion, study and prayer, which we visited, Then another figure arises to my mind, that of a French priest—Father Piere. The priest of Paris, the *ville-lumiere* to many, but also a place for the homeless, especially after the war. It was he who saw to the needs of these people, organising work, building temporary quarters, pleading with the government for building materials and pleading with the wealthy for financial support. *What a rich field of social work is there for the Buddhist monks of Ceylon ? I am thinking of the mud huts I saw, with nothing but walls and roof, where people live, give birth and die.* I know that Ceylon is in a difficult time of transition. Much has to be done now, that should have been done long ago. But Ceylon is building its own future. May this year of Buddha Jayanti inspire her people to good-will and hard work !

We will be leaving Ceylon in three weeks. But we will be leaving part of our hearts too.

BOOK REVIEW

Corrections of Geiger's Mahāvaṃsa, Etc. *by the Aggamahāpandita A. P. Buddhadatta Mahāthera,* of Ambalangoda. Published by the Ananda Book Company, Ambalangoda, Ceylon, 1957, printed by The Colombo Apothecaries Co., Ltd., Colombo, iii, 268 pp., bound in paper covers, printed on good paper, price Rs. 6/-, Postage 35 cents, Sole Distributors : K. V. G. de Silva & Sons, Bambalapitiya and Kandy.

THIS latest publication by the Venerable Aggamahāpandita Thera, a prolific writer and author of Books on Pāli and Pāli Buddhism, is a collection of his monographs on Pāli Literature and History periodically published in *The University of Ceylon Review* and some other periodicals. The Book consists of 16 chapters, each chapter could have been read as a Paper before The Royal Asiatic Society or a similar body of scholars.

The most important portion of this book are the first two chapters containing the *Corrections of Geiger's Mahāvamsa and Culavamsa.* Here the Reader finds a large number of well-reasoned corrections made in Prof. W. Geiger's translation of the two Chronicles of Ceylon. A letter from the German Professor himself, reproduced in the Foreword to this book, proves that he thanks for the corrections of errors pointed out to him by his Sinhalese friend, the author of this book.

The third chapter on *The Early Buddhist Councils* will prove especially useful to the student of the History of Buddhism.

Using good authorities on this subject from both the Pāli sources of Theravāda Buddhism as well as sources taken from Northern Buddhism, the Aggamahāpandita Thera contrasts the two records in parallel columns, in order to let the Student see for himself where the records agree, where the Pāli tradition seems more reliable, and where the Northern Records appear to record the same events more historically. For instance we see on pp. 98-99 in footnotes the fact pointed out that according to the northern records, the First Council of Rājagaha began with the First Sermon of the Buddha, the *Dhammacakka*, and followed the historical order of the other suttas; and in the rehearsal of the *Vinaya* it began with the rules about wearing the robes, as given to the *First Five Bhikkhus* at Benares. The Pāli records assume the *Tipitaka* to have existed in its present form already at the *Parinibbāna* of the Enlightened One, a thing improbable, and hence the Northern Records will appear to the Student of History more reliable as records earlier than our *Mahāvamsa* and the *Culavagga* of the *Vinaya Pitaka* containing the records of the Councils. All the Three Councils and the schisms dealt with at them are shown here in the light of the records of both the Southern and Northern Traditions.

Chapter 4 on *Various Buddhist Sects* also uses records of both Northern and Southern Traditions, and gives even the names of the present sects in Japan with their respective strength. A welcome feature of this section is a lucid exposition of *The Different Tenets of the Various Schools of Buddhism*, where the Student obtains an idea of the transition from the *Theravāda* to the *Mahāyāna*. Here many a student will be grateful to the Mahāthera for this brief but clear exposition of the different views held by the various Buddhist sects.

Who was Buddhaghosa ? is chapter 5, and *The Great Author of Summaries, Contemporary of Buddhaghosa* (chapter 6), *Buddhadatta and Buddhaghosa : Their Contemporaneity and Age* (Chapter 7) are a mine of information from authoritative sources to prove the origin of the great commentators. *The Second Great Commentator, Acariya Dhammapala*, chapter 8, and *Were there Two Elders by name Chappada ?* (Chapter 9), take us through centuries of the history of Buddhism in order to make it clear that our Great Teachers of Buddhism were not all Sinhalese or Burmese Theras, but also foreign visitors to Lanka, men of either the Tamil or other Dravidian races of South India. This fact should be stressed today in Ceylon to bring about more amity between the two major communities. In India, where a new wave of re-awakening to the Buddha Dhamma takes place, the fact that South India gave so many scholars to Buddhism will bring them the Enlightened One and His Dhamma nearer to their hearts.

A Sangharāja who later became a Monarch of Siam (chapter 10) takes us to Thailand and the relations of the Thai Buddhists with Ceylon. *Some Points on Pāli Literature* and *Some Difficult Passages in Pāli Literature* (chapter 11 and 12) single out for criticism the greatest authorities on Pāli like Dr. G. P. Malalasekera, Dr. B. C. Law, Prof. W. Geiger, Miss I. B. Horner, Prof. T. W. Rhys David and the authors of The Pāli-English Dictionary, to point out the errors in their rendering of Pāli words and passages in their translations.

King Chandrabhānu and a Miraculous Image (chapter 13) and *A Burmese Mission to Ceylon in* 1896 (chapter 14) take us to Malaya, Burma and still other countries of South-East Asia in order to show us the relations of the Buddhists of those countries with Ceylon. There we learn how the Buddhist Kings often made wars on other Buddhist kingdoms for the possession of Buddhist objects of worship.

How the Dhamma was protected by the Elders of Yore (chapter 15) gives us a pathetic picture of the suffering and heroism of the Elders who have handed down to us the Pāli Scriptures, often risking their own lives in their superhuman effort to preserve for us the knowledge of the World of the Buddha.

Outlines of Pali Literature (chapter 16) gives to the University Student and the scholar of Pāli Literature and Buddhism all details regarding the Tipitaka, the Post-Canonical Works, the Commentaries, Sub-Commentaries, Manuals and Treatises and Pāli Chronicles.

The Venerable Aggamahāpandita A. P. Buddhadatta Mahā Thera has once more proved that he really deserves the high title and the name he bears, and through him Ceylon has gained a first-rate Pāli scholar, a Linguist, Grammarian, Lexicographer, Historian and Critic of Literature, improving on the work of the greatest Authorities on Pāli and Pāli Literature with History of Buddhism. His latest book ought to be in the library of every scholar and made widely known all over the world where Books of Reference in English are understood.

C. NYĀṆASATTA THERA.

THE COLOMBO Y. M. B. A. NEWS

DONATIONS FOR BRANCH BUILDING FUND

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THE BUDDHIST

MR. W. S. Karunaratne, the present Assistant Editor is expected to be away from the Island for a period of two years from September.

Dr. A. W. P. Guruge, C.C.S., and Mr. W. P. Daluwatte, C.C.S., have been appointed joint Asst. Editors of "The Buddhist."

Editor.

LECTURES

THE following lectures were delivered under the auspicious of the English Literary Activities Branch :—

July 1, 1957, at 5 p.m.

On "Ceylon's Role in the United Nations by His Excellency R. S. S. Gunawardene, Ambassador to U.S.A. and Permanent Representative, U.N.O.

July 15, 1957, at 6 p.m.

On "Ceylon in International Politics" by Mr. A. B. Perera, Delegate to U.N.O. and Envoy Designate to Egypt.

NEW MEMBERS

Life Member elected on 1·7·57: Senadhi Silva, "Silvastan," Walana, Panadura.

Members elected on 22.7.57 : G. Wanasundere, Shanti Place, Koswatte, Talangama North ; O. K. Albert, "Goodville," 16, 2nd Lane, Medawelikada, Rajagiriya ; K. B. Sathkumare, "Kumar," Kuliyapitiya.

RANGOON SNOOKER TOURNAMENT

ENTRIES for the Y.M.B.A. Handicap Rangoon Snooker Tournament, 1957, will be received up to 15th August, 1957. Members who wish to take part, please call for an application form by post or call for one at the Billiards Room.

A Tournament Committee elected by the Sports Committee of the Association, will conduct the tournament. Each tie in the tournament will be 200 points up.

Actg. Sports Secretary

SUN-DOWN SOCIAL

JOIN the Members' evening to be held on September 7th at 5.30 p.m. Members' Families and Guests are Welcome.

Rs. 1/50 PER HEAD

Tickets obtainable from the Office or from:

Mr. NELSON WIJAYANAYAKE,
The Hony. Secretary,
Social Service Activities Branch.

BANA PROGRAMME FOR AUGUST, 1957

Sunday 4th, 9 a.m.

Ven. Pandita Radelle Pannaloka Thero.

Sunday 11th, 9 a.m.

Ven. Vinayacharya Dombagoda Sri Revata Thero.

Sunday 18th, 9 a.m.

Ven. Karaputugala Dhammawansa Thero.

Sunday 25th, 9 a.m.

Ven. Heenatiyana Dhammaloka Thero.

L. R. GOONETILLEKE,
Hony. Secretary,
Religious Activities Branch.

RE-UNION DINNER

A RE-UNION Dinner organised by the Dramatic Activities Branch of the Y.M.B.A., Colombo, was held on Saturday, the 22nd June, 1957, at the Y.M.B.A. Hall.

Although this was a new venture we record with pleasure that it was a great success. About 200 Members and their Guests were present on this occasion. The night's Programme started with a Variety Show which lasted an hour. This Show was of a very high standard where some of the leading Artistes of the day contributed items of Oriental Dancing, Music and Songs.

A Buffet Dinner followed this show. After the Dinner there were few surprise items where most of those present joined in and made a success of the Night's Programme.

The Members of the Dramatic Activities Branch are most grateful to the Artistes who contributed free items and the Lady Helpers, specially Mrs. D. L. Dissanayake, who was in charge of the Dinner Arrangements.

We hope to organise similar get-together Dinners periodically for the purpose of giving an opportunity to our Members to come to know each other and to promote better understanding among them.

K. D. C. GOONETILLEKE,
Hony. Secretary,
Dramatic Activities Branch.

WEDNESDAY AT EIGHT

THE Super Nestles Radio Quiz Show with the Rs. 10,000/- Jackpot will be staged at the Y.M.B.A. Hall on Sunday, 18th August, 1957, at 6.30 p.m.

Limited supply of tickets. Apply early to avoid disappointment.

Admission open to members and guests.

Tickets available from :
The Hony. Secretary,
Social Service Activities Branch.

SPECIAL GENERAL MEETING

PURSUANT to a resolution passed by the Board of Management that a General Meeting be specially called to fill the vacancy in the office of the President, Y.M.B.A., caused by the death of Sir Ernest de Silva, notice is hereby given that a General Meeting will be held on September 7, 1957, at 3.30 p.m. (not at 4.30 p.m. as announced earlier) at the Association premises.

AGENDA

1. **Vote of Condolence.**
2. **Election of President.**

Nomination should reach the Hony. General Secretary not less than 21 clear days before date of the meeting.

D. L. DISSANAYAKE,
Hony. General Secretary.

OBITUARY

We regret to record the deaths of Messrs. M. F. Rajasuriya, 29, Melbourne Avenue, Colombo, and D. F. Walter Perera, 184, Etul Kotte, Kotte.

All members are kindly requested to donate at least one year's membership fee to the Fort Branch Building Fund, and enrol a new member each month.

For particulars please write

Hony. General Secretary,
Y. M. B. A.,
Colombo.

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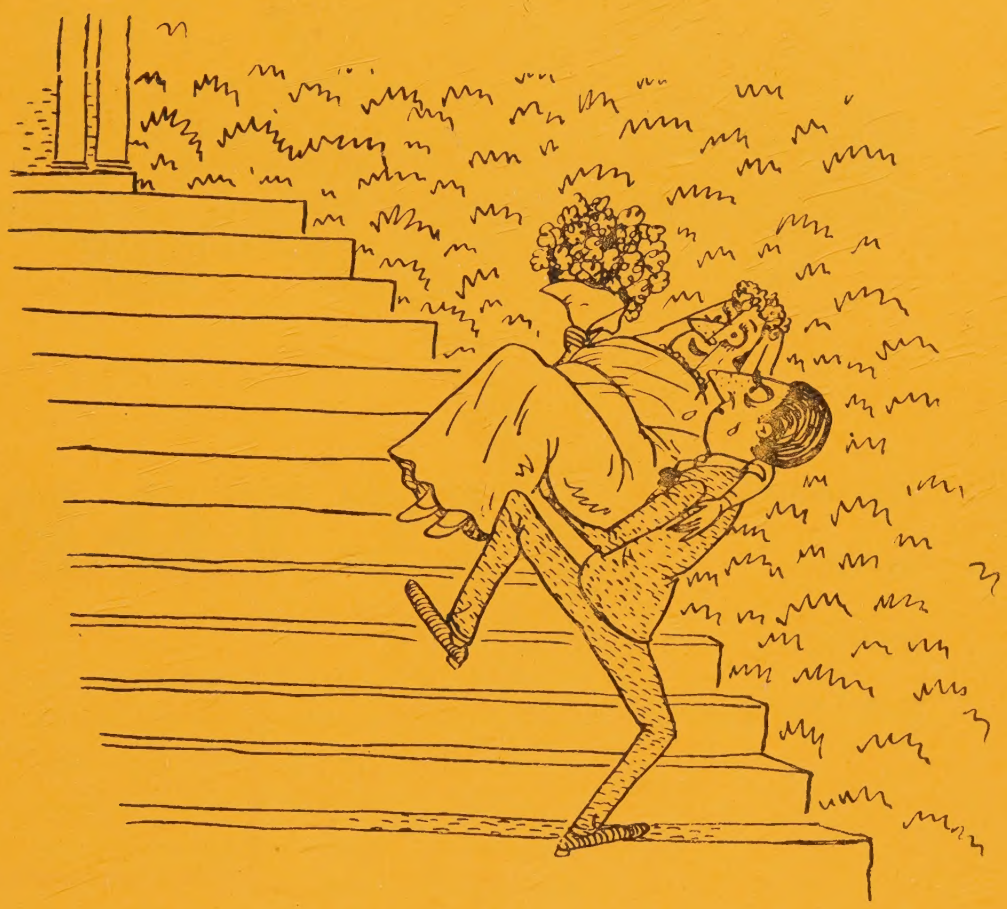

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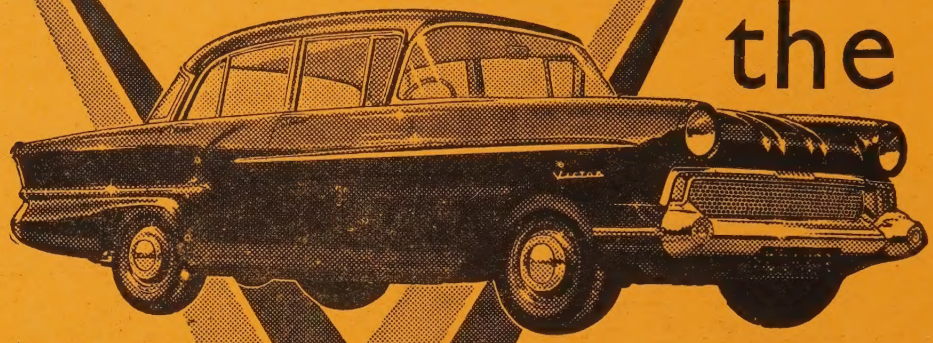

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